1: Karsten--251 [2]
116, 565, 621

(1916-18) 1935
(1928-29)

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"Since there exists no society in the strict sense of the word apart from the family, it is natural that social classes, distinctions between fich and poor, etc, are also non-existent, like the distinction between rulers and ruled. If we may speak of a 'government', it is a purely patriarchal one, the head of the family and the owner of the house being at the same time the 'chief' of this small community, theoretically even with absolute power. It is of particular interest to see how he exercises this power in practice."

More recently, Saffray reports similar details from the Indians of Choco, who live in Colombia along the Atrato. Two of these tribes, the Cunas and the Caimanes, still spoke in 1869 the Cueba language, "the most widespread language from Veragua to Guayaquil at the time of the discovery." "In olden times," Saffray says, "when a chief died, they put his body on a wicker framework above a slow fire until it was completely desiccated...For commoners, they kept only the head, de-boned and dried in such a manner that, the flesh being molded in a uniform fashion, there remained a perfect reproduction of the original reduced to almost one-sixth of the original size." (1) The drawing that accompanies Saffray's account permits no doubt that the mummies made by the Indians of Choco and the tsantsas of the Jívaros are identical. At the end of the 18th century, the same costumes were still in use among the natives of the Pompa del Sacramento near the river Huallaga (2).

1. Dr. Saffray, Voyage à la Nouvelle Grenade, 1869. (Le Tour du Monde, T. XXVI. 1873, 2 sem., pp. 102, 103, 111.)

2. PP. Manuel Sobreviela et Narcisso y Barcelo. Voyages au Perou faits dans les années 1791 to 1794. French translation by P. F. Henry. Paris, 1809, in-8°, page 175.

The meaning of these trophies is thus rather complex. Among the Aguarunas, the possession of a tsantsa is indispensable to admission into the warrior class and the possession of wives (1). This requirement of initiation seems peculiar to this tribe. No where else does one find classes among the Jíbaros. However, according to Father Prieto, the Indians of Gualaquiza designate under the name Cocarama those among them who have distinguished themselves by the number of enemies killed (2). Perhaps there was then a true warrior class, as among the Aguarunas.

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1. Von Hassel, op. cit., page 63.
2. Prieto. Descripcion de la provincia de los Jívaros, op. cit., in Compte, op. cit., V. II, page 65.